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Genetics. An Introduction to the Study of Heredity. By HERBERT E. WALTER. New York: Macmillan, 1913. Pp. 274. \$1.50.

In *Genetics* Professor Walter has succeeded in placing before the general reader a simple, clear, comprehensive, and scientific statement of the fundamental principles of heredity based upon experiments recently made by himself and others in this field.

The social worker more than any other class of professional men and women comes in daily touch with the wasteful and cruel results of conventional methods of man-breeding. Professor Walter faces the problem fearlessly and scientifically. His suggestions for improvements are practical and based upon facts.

The first part of the book may be of little interest to the social worker beyond the value which it presents as a means of explaining the laws to which heredity is subjected. The last two chapters, namely, "The Application to Man" and "Human Conservation," should prove of great value to those interested in the development of the human race along normal lines and the reduction of the defective and delinquent classes to a minimum.

Although a believer in heredity as a determining factor in human progress, the writer recognized the science of eugenics or the science of living as essential in race development, and admits that "without eutheic opportunity the best of heritages would never fully come to its own."

In dealing with the practical problems of eugenics and the application of recent discoveries in this field Professor Walter suggests that in order to "dry up the streams that feed the torrent of defective and degenerate protoplasm" the following expedients should be used: control of immigration; more discriminating marriage laws; a quickened eugenic sentiment; sexual segregation of defectives and drastic measures of asexualization and segregation, when necessary.

In discussing the present immigration laws the following criticism is made: "Eugenically the weak point in the present immigration laws is that the criteria for exclusion are phenotypic in nature rather than genotypic, and consequently much bad germplasm comes through our gates hidden from the view of inspectors. . . ." The suggestion is made that inspectors be placed abroad so that applicants for admission to the United States would be subjected to investigation not only relative to their personal condition, but also as to their hereditary tendencies.

The other methods of control suggested are discussed with a well-selected fund of information and with a broad vision of race regeneration

and development. The social worker will be fully repaid for the time spent in reading this simple treatise on a most important and difficult subject.

CAROL ARONOVICI

NEW YORK CITY

The Fetish Folk of West Africa. By ROBERT H. MILLIGAN. New York: Fleming H. Revell Co., 1912. Pp. 328. \$1.50.

This book deals with the customs, habits, and beliefs of the Mpongwe and Fang of West Africa, and contains chapters replying to the criticisms made by Professor Frederick Starr and Miss Mary Kingsley upon missionary methods. In its descriptive aspect the book is one of the best on Africa. It is interesting and gives a luminous insight into the native mind.

The part of the book, however, dealing with the views of Professor Starr and Miss Kingsley is not altogether commendable and not at all refutatory. It is captious, unfair, and superficial. The objections to missions by Professor Starr and Miss Kingsley are in line with those of the traders, administrators, and most eminent modern scholars. Briefly, they are that the native faith is undermined too rapidly, resulting in moral disorganization, before the new religion has had time to take root; too sudden undermining of native institutions; too much emphasis on creed and ceremony; that the education imparted to the African is not suited to his needs and not given in its proper sequence, promoting vanity, disinclination to work, and contempt for his untutored brother of the bush.

These criticisms seem to be fully borne out by Mr. Milligan's exhibition of his own methods and the results thereof. Mr. Milligan is a theologian of the old school, believing in God as a great miracle-maker (p. 231), in the "justness of vicarious atonement" (p. 255), the cleansing of conscience by sprinklings of the blood of Calvary (p. 253), making much of the atonement (p. 256), emphasizing miracles (p. 245), hymn-singing and reading of the Bible (p. 191), and preaching much from a "barrel of sermons" (p. 104). His ideal convert seems to be one who can attain to the position of "Catechist" (p. 258). He holds that the missionary is first of all "an evangelist, not a reformer."

The effect of this teaching is to substitute one great fetish for many of them, and cannot have wide-reaching influence on conduct. The good results of Mr. Milligan's mission are due evidently to his personal example and not to his doctrines. The same result might have been